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NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, September 9, 1960

VOLUME XVI — No. 8

Jewish Teen-agers Less Committed To Religion Than Non-Jewish Teen-agers

STARLIGHT, Pa. (P.O.)—American Jewish teenagers are less committed towards formalized religion than Catholic or Protestant adolescents.

But this tendency on the part of Jewish teenagers to be less accepting of dogma is not to be mistaken for lack of identification with their religious group or disinterest, Dr. Daniel D. Raylesberg of Bayside, New York, said in a paper prepared for delivery at the annual staff conference of the B'nai B'rith Youth Organization.

DR. RAYLESBERG, a psychologist-social group worker, said that Jewish adolescents—along with their non-Jewish contemporaries—go through a phase of questioning and doubting religious dogma and institutions, but with one major difference: "Jewish adolescents, on the average, seem to show a greater tendency to accept the teachings of science where these are in apparent contradiction to the teachings of

religion . . . than do Protestants and Catholics."

HE SUGGESTED that the Jewish adolescent's attitude towards religion is "related to the traditional respect within the Jewish group for learning and independent thought resulting in a more ready acceptance of modern science." He cited figures which showed that 58 per cent of Jewish students questioned in a recent survey accepted the theory of evolution as opposed to 36 per cent of Protestant students and 32 per cent of Catholic students.

Dr. Raylesberg, who directs B'nai B'rith Youth Organization activities in the northeastern United States and eastern Canada, said that although the questioning of religious dogma sometimes creates some confusion among Jewish adolescents, they seem to be able to work out satisfactory solutions.

"WHILE THE American Protestant or Catholic teenager per-

ceives his religion as a distinct aspect of his life having to do with theology, worship, church and religious customs, the Jewish teenager faces a more confusing question—the age-old and modern question of "what is a Jew?"

But out of this confusion, said Dr. Raylesberg, emerges "a ration for his membership in the Jewish people."

Said he: "The Jewish adolescent may join a youth organization without thinking of himself as religious. He discovers some of his Jewish friends have different points of view about Judaism and Jewish issues. Some attend Orthodox synagogues, some Conservative synagogues, some Reform temples, and some are non-observant and almost atheistic."

"SOME ARE are ardent Zionists, and a few are disinterested in Israel and see no connection between it and their lives in America. Some observe dietary laws. Some do not. The Jewish adolescent soon notices that the Jewish group is heterogeneous in the convictions of its members on most Jewish matters but is united in a strong bond of feeling Jewish."

Jewish, Non-Jewish Teen-agers 'Going Steady' Patterns Differ

STARLIGHT, Pa. (P.O.)—"Going steady patterns differ between Jewish and non-Jewish adolescents in the southwestern states, according to a New Orleans social worker.

Leon Ginsberg, director of B'nai B'rith Youth Organization activities in the southwestern states, also told a national conference here of Jewish youth group workers, that there may be some merits to "going steady" by teenagers.

WHILE NON-JEWISH teenage

couples "formalize" their relationships by exchanging pins, rings, or other symbols, such relationships among Jewish youth are "less formalized."

"The youth who do go steady, by announcement to the world at large, or by private agreement with each other, seem to be less self-centered, more accepting of human faults, and possibly better leaders than their counterparts who are not committed to only one individual," he said.

ADDED GINSBERG: "Certainly going steady is a demanding relationship. It requires some of the many loyalties of marriage without the legalities and economic considerations. A teenager who can sustain a positive relationship with another teenager over a period of time is probably a rather strong person."

Part of the reason for "less formal going steady patterns among Jewish adolescents," Ginsberg said, "is probably the pressure attendant on Jewish couples holding membership in a closely-knit Jewish clique."

Said he: "They participate in social activities with their group, they are constantly under the observation of their friends, and much more may be expected of their relationship than would be expected of a non-Jewish couple, which may withdraw with more ease from its sub-group than the Jewish couple."

Only English Heard On Israel's Golf Course

TEL AVIV (P.O.)—The Caesarea Golf Club—Israel's first—has a delicate problem apart from the fact that too many of its members are beginners.

As such clubs go, it is not an expensive one, for the fees are relatively modest, the Jerusalem Post notes. You have to have the kind of family and friends who can be relied on not to burst into hoots of derisive laughter when you tell them that you have decided to join the club, the paper says. As a result foreign diplomats outnumber Israelis.

Only English is heard on the links and the image of the First Israel Golf Club is slipping out of focus.

Nasser Seen On Way Out

LONDON (P.O.)—Egyptians are openly discussing a successor to Nasser, the Jewish Observer and Middle East Review, reports from Cairo.

THE WEEKLY magazine asserts that the Egyptians are "convinced that in his (Nasser's) present state of health and mental weariness it might come sooner than most people might expect."

The article asserts that Nasser has "the bitter feeling that the Egyptian people couldn't care less. In many ways he (Nasser) feels himself even lonelier than Hussein."

The report asserts that: "In conversations with Nasser, people have gained the impression that he is now a disillusioned and disappointed man. He has lost his once so resonant faith in the Egyptian people. He now

feels bitterly that they have let him down and abandoned the fruits of his revolution."

Nasser is reported as feeling that this is something much more than a personal betrayal; he sees all his ideals of the new Egypt freely exchanged for the corrupt practices of the old. He is making no secret of his conviction that the governmental apparatus is again as corrupt and inefficient as it was in the hey-day of King Farouk.

LAND REFORM has come to a standstill; industrialization is lagging way behind the paper plans and claims, and sour jokes are rife about the morale of the army, the weekly asserts.

The magazine reports that Nasser had placed his faith in the preparedness of the Egyptians to follow a worthy leader. And he sees himself rewarded with old-fashioned apathy and moral unconcern.

The audiences gathered for his recent speeches were not listening to him, but enjoying themselves at the side-shows

AJCommittee Calls on Kennedy, Nixon To Support Denial of Jewish Bloc Vote

NEW YORK (P.O.)—In reply to Dr. Emanuel Neumann and others who have declared that there is a Jewish vote, the American Jewish Committee this week went to the two candidates for the presidency to prove it ain't so.

BOTH Kennedy and Nixon join in supporting an AJC statement denying the existence of a "Jewish bloc vote" in national elections.

Without mentioning Neumann by name, the Committee in its statement, assailed the "devisive myth of bloc voting" as jeopardizing "the American process of democratic elections." In a

strongly worded statement, the Committee took sharp exception to the "current tendency to imply that a Jewish vote, as such exists in national elections."

IN ENDORSING the Committee's statement, Vice President Nixon said:

"I completely share the sentiments expressed in your statement, and deplore any attempts to divide Americans on a religious, racial or sectional basis. I think it is most constructive that you are issuing this statement as we begin this election campaign."

In his endorsement Senator Kennedy said:

"The statement by Louis Marshall seems to be as true today as it was in 1927. The enrollment books of both political parties prove that Americans do not stratify along religious, racial or ethnic lines. Any attempt to classify American along these lines should be immediately repudiated and I welcome the statement by the American Jewish Committee on this matter."

AMERICAN Jews, the Committee statement stressed, are influenced in elections by the "positions that parties and candidates take on the domestic and foreign issues which affect the welfare of all Americans." It asserted that "no individual or organiza-

tion can muster the alleged 'Jewish vote.'"

Even in New York City where Jews constitute more than one-quarter of its population, there has never been a Jewish mayor, the statement pointed out. Furthermore, "Jewish candidates for the mayoralty of New York have often fared badly in districts heavily populated by Jews." The Committee also pointed out that in the New York senatorial election of 1956 the Catholic candidate received greater support from the Jews of New York than did his Jewish rival.



KENNEDY



NIXON

Otto Preminger--Big Daddy of 'Exodus'

JERUSALEM (P.O.) — American Jews are eagerly awaiting the premiere showing of "Exodus" which opens in December in New York, Los Angeles, Chicago and Miami.

Already record advance ticket sales have been reported. The movie version of Leon Uris' best-selling novel is a sure thing to replace bowling scores, bridge games, and business deals, as the favorite topic of American Jews early next year.

Although the picture is certainly not of Academy Award caliber, it will be a priceless "public relations" boost for Israel. It may even renew Jewish identity among estranged Jews in unexpected quarters.

THE PICTURE is the baby of famed Hollywood producer Otto Preminger. Preminger told Jerusalem Post reporter, Paul Kohn, that he frankly feels "Exodus" is his.

It was in May of 1958 that he had a look at the proofs of Uris' novel at the New York home of his younger brother, Ingo, a lit-

erary agent. He wanted to buy the film rights immediately, but Metro-Goldwyn-Mayer had an option on them.

Through the intervention of his good friend, showman Billy Rose, M-G-M let Preminger have the Uris book — long before it became the astounding best seller of America.

URIS WROTE one draft of the screenplay, but later Preminger took on Dalton Trumbo, and together with him worked on the script for 45 days.

Preminger decided to make the film in Israel despite the fact that no other major film had ever been made in the country and hardly a piece of modern filming equipment was available locally.

Last year, after meeting Premier Ben-Gurion and other Israeli Government officials, Preminger and Richard Day, the multiple Academy Award winner art director, scouted out their "Exodus" locations here and in Cyprus.

Preminger's "Panavision" cameras were set up in Haifa's

streets, the Acre fortress prison Kafr Kana, Atlit and Mea Shearim in Jerusalem. On a hill opposite Kafr Kana, the "Exodus" unit set up Can Dafna, the children's village of the film.

All the heavy equipment, including the cameras and their booms and cranes were shipped to Israel from Italy.

"I WOULD not be making this picture if I did not think it had universal appeal," Preminger told the Jerusalem Post reporter.

The picture is a Big One in every way as they say in Hollywood. The stars, Paul Newman, Eva Marie Saint, and Sal Mineo, have box-office appeal plus. The picture will run three hours and twenty minutes long.

It will be in 70-mm., technicolor film, a size in which only "Ben-Hur" has been made to date. The world premiere will be at the Warner Theatre in New York on Dec. 15. Two days later the film will be given gala performances in Chicago and Los Angeles. It will be released throughout the world by United

Artists, for whom the film is a considerable investment.

THE "EXODUS" film plot is threaded through a background of the events of 1947 in what was then Palestine. There will be no flashbacks. Among the actors, Preminger feels he has two big film "discoveries" in 21-year-old Alexandra Stewart, who plays Jordanna, and 14-year-old Jill Haworth, appearing as Karen.

At the set Preminger was both explosive and calm. One minute he roars at his actors and then a few minutes later clears the air with a tension-breaking joke. One "Acre prisoner" had to eat through a sausage to reach TNT hidden in it. Because of the many takes of the scene, Preminger pleaded: "Gentlemen, let us get it right this time. How much salami can this gentleman be expected to eat before lunch?"

He said he was happy with the Israelis in the film. "They are intelligent and helpful," he says. He employed about 80 Americans, British and Italians and some 70 Israelis as assistants and technicians.

Anti-Semitism Official Policy

PHILADELPHIA, Pa. (P.O.) — The current issue of The Saturday Evening Post, in an editorial written by Dr. Bela Fabian makes the strongest charges of anti-Semitism against Khrushchev yet voiced in a national publication.

"UNDER KHRUSHCHEV," the editorial asserts, "Jews cannot be civil servants or army officers and are not admitted to military schools or to training schools for teachers or diplomats."

"Only a very few," the editorial says, "are admitted to Russian universities and none at all to those of the Ukraine. Jews are excluded from the medical faculties of the universities. Gradually they are dismissed from administrative jobs in industrial plants. More and more synagogues are banned, and the acts of hoodlums who burn down or desecrate synagogues go unpunished."

THE EDITORIAL concludes that "Today, anti-Semitism is part of the official party program in the Soviet Union."

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NON-ZIONISTS IN U. S. COULDN'T CARE LESS ABOUT FATE OF ZIONIST ORGANIZATION--IS THIS BAD?

By M. Z. FRANK

There are two reasons why non-Zionists in America should be interested in the fate of the Zionist Organization: one, the officials of the World Zionist Organization exert control—at least



Frank

theoretically—over the funds contributed by all American Jews for the upbuilding of Israel. Two, the next Zionist Congress is to take place in Jerusalem in December when the fate of the Zionist movement will—supposedly—be decided once and for all. It is going to be a question "To be or not to be?" with the answer given before the question is raised.

The answer has been given by the members of the Central Committee of the strongest party—the Government party—in Israel, Mapai. Against the minority opinion of David Ben-Gurion and Golda Meir, the majority decided that the Jews of America in 1960

ought to be organized exactly in the same fashion as the Jews of Russia organized themselves in 1917 between the Kerensky regime and the Bolshevik Revolution and that the Jews of the world in 1960 ought to be organized in exactly the same fashion as the Zionists, under Herzl and Nordau were organized in 1897, according to a pattern borrowed partly from the Austrian-Hungarian Empire and partly from the French Republic.

Whether the Jews of the world today are the same as the Jews of the world were in 1897; whether the Jews of America ought to have a say in how they ought to be organized—hardly matters. Sharett did mention in his speech that the Jews of America are different: they haven't got a Chief Rabbinate, they haven't got one representative body speaking in their name and, he said, this has to be taken into account.

Sharett also said that there is a great deal in the World Zionist Organization which needs thorough overhauling. But not a single concrete proposal was made how to overhaul or how to adjust the Zionist Organization to the realities of 1960, especially in America. This has been going on for 12 years now.

Ben-Gurion's position is more realistic: "Let's not decide here how to organize American Jews or British Jews. Let's take the Jews of the Diaspora as they are, with their organizations as they are and start from there. We can get better results that way."

BUT BEN-GURION lost the day. The leaders of Mapai, in league with leaders of other political parties—who also have vested interests in and a nostal-

gic yearning for the old forms, will have their way—and they will have a Zionist Organization. What is still doubtful is whether they can have a Zionist movement. Personally I believe they can have a loosely organized but effective movement for Israel—and I don't care what they call it—only if they elect a president like Sharett and if the president retreats from his rigid formalistic attitude to meet the other Jews halfway. In other words, Sharett can succeed if he adopts 90 per cent of Ben-Gurion's views.

Ben-Gurion says you can have all these things without a World Organization. Most American Jewish leaders will agree. But most American Jewish leaders have so far shown no interest in aliyah. As a matter of fact, Zionist leaders in America don't seem to worry much about immigration to Israel from other countries—let alone America. Some of them seem to feel that

two million Jews for Israel is just about enough. If more come from Russia or from North Africa or from Congo—fine; if they don't, it is all right. Unlike the Israelis—Ben-Gurion as well as his opponents—who worry about how to double Israel's Jewish population in the next few years, they worry mostly only about doubling the number of students and teachers who travel to and from Israel.

Moshe Sharett and Jacob Tsaur said no man can be considered a Zionist if he is opposed to his children settling in Israel. Other speakers argued this was going too far. The main thing is to have an organization which encourages and promotes aliyah.

AS FAR AS Israeli Zionists are concerned, it must be emphasized that no leader in Israel cooperates as readily and as closely with the Association of Americans and Canadians in Israel as do Moshe Sharett and Abba Eban. They really mean it about aliyah.

17-Year-Old Girl Writes Religious Music

PHILADELPHIA (P.O.) — Susan Edelman, 17, a student in Cheltenham High School, in a suburb of Philadelphia, is making strides as a composer of religious music.

She wrote the music to a ballet, "The Comforters," based on the Book of Job, which was one of the summer's principal productions at a Hagigah, a Jewish arts festival at Great Barrington, Mass., sponsored by the National Federation of Reform Temple Youth.

She has also completed the mu-

sic for a liturgical service for youth at Keneseth Israel Synagogue, Elkins Park (another Philadelphia suburb). The service and the ballet will be produced there this fall or winter.

Susan is a student of the Philadelphia composer, Joseph Castaldo.

HOOSIER ROWS FOR U. S.

ROME (P.O.) — Richard Ellen of Michigan City, Ind., is a member of the U. S. Olympic Rowing Team.

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Commentary Says

Soviet Union Will Let The Jews Go

NEW YORK (P.O.) — Soviet authorities will ultimately "open the gates for a Jewish exodus" an article in the current issue of Commentary predicts.

The article, "The Answer to Soviet Anti-Semitism" was written under the pseudonym, Mark Richards, described by the editors as an authority on Soviet affairs and problems of Jewish migration from Eastern Europe.

The article in the highly-respected monthly said: "The Soviets feel that they cannot permit the revival of a Jewish culture, since this would involve the re-establishment of Jewish institutions and the consequent renewal of Jewish organizational life.

"YET THE obvious corollary of such a policy — the forcible assimilation of the Jews — would require abolishing the Jewish 'nationality' and putting Jews on a par with Russians and Ukrainians.

"To do this, however, the regime would have to cancel the 'nationality' paragraph in the internal passport — which would mean permitting the Jews to trickle back into exactly those 'security sensitive' positions from which they have just now been so painfully removed."

The article said that the only possible solution under present conditions appeared to be allowing the Jews to emigrate, and added: "the present situation is uncomfortable not only for the Jews, but for the Soviet authorities as well.

"BECAUSE THE U.S.S.R. pays official lip service to equality and the rights of minorities, a 'separate policy' towards the Jews can only be imposed by indirection, and because the Jews are a widely scattered minority, it can only be imposed with difficulty.

"It appears to be unlikely that the Soviet authorities will change their policy and adopt a more liberal outlook toward the Jews. Soviet Jews face a steadily deteriorating situation, one that offers little prospect for any kind of change . . ."

Premier Ben-Gurion has often voiced his belief that the Soviet Union will eventually allow many of the 3,000,000 Russian Jews to emigrate. However, many observers feel that as long as the U.S.S.R. is deeply involved in penetrating the Middle East, there is little chance that a mass emigration will be allowed.

One-Third Of Israelis Living Over Budgets

JERUSALEM (P.O.) — One out of three Israelis is living over their heads. Although the average level of urban incomes has risen in the last several years, the average rate of saving has nevertheless declined although prices have remained relatively stable.



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Question Is Are We Making Too Much of a Business of Religion?

By MYRON SCHOEN

On seeing me pouring over charts and statistics in connection with the financing of the

synagogue, my wife was moved to remark "that we were making too much of a business of religion" and her concern was that this was deterring many people from "making religion their business." Knowing the depth of her feelings in all matters that concern



Schoen

the welfare of people in general and the Jewish people in particular, it might be wise to give this matter consideration.

"No American synagogue in 1960 can serve the religious and educational needs of its congregants without an assured income, acquired in a dignified manner, permitting advance planning of

a broad and rich congregational program."

THIS QUOTATION comes from the closing paragraph of a lengthy letter written by Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations to the presidents of its 600 member-congregations. Was this spiritual leader of an organization representing hundreds of thousands of Jewish families making too much of a business of religion? Or, was he striving to provide the vital stability necessary in each congregation so that they could truly make religion their business?

"Too many congregations cover only a small proportion of their budget through dues income and must exercise superhuman effort to meet their budget through a myriad of ancillary fund-raising efforts." In this sentence Rabbi Eisendrath has hit at what seems to be the main business of many congregations and their most devoted members — fund raising.

IT WAS PUT more bluntly by one synagogue board member: "How would we get the men and women down to the synagogue if we didn't have these functions?"

"A galaxy of bazaars, raffles, ad-books, rummage sales and kindred affairs weigh our congregational calendars. They absorb a tremendous amount of time and strength of the key leadership of the congregation. Too frequently we find our people's best energies are so completely depleted in these fund-raising endeavors, they find themselves unable to attend services, adult education courses, important committee meetings and the vital activities for which the congregation was created. Thus, the means seem to obliterate the end," writes Rabbi Eisendrath.

IT IS impossible to provide the funds for a complete synagogue program without these unrelated fund-raising projects?

At first blush, it seems like an impossible goal "to assure the synagogue of a dependable source of ample funds" and it is certainly not a goal that can be achieved overnight. However, it is a goal that every congregation must strive for and it can only be done when you make a start and the start begins with a careful analysis of all sources of synagogue income.

THE NATIONAL organizations of both the Conservative and Re-

form synagogue movements, together with the National Association of Temple Administrators (Reform) and the National Association of Synagogue Administrators (Conservative) have been working to alleviate the situation. As Rabbi Eisendrath points out, "We have urged upon our congregations a graduated dues structure. Those congregations which have adopted the plan and carefully followed the recommended procedures have achieved gratifying success. Through this one improvement in their administrative procedures they have obtained from 75 to 100 per cent of their necessary revenue."

Running like a thread through all publications on the subject of synagogue finance you will note references to the examination and evaluation of sound business techniques and an attempt to assess their applicability to the fiscal problems of the synagogue. As Irving Katz, executive director of Temple Beth El, Detroit, puts it... "a religious institution, although run on a non-profit basis, has to be conducted in a business-like manner."

CONDUCTING the affairs of the synagogue in a business-like manner does not make a business of religion. To the contrary, it is the only basis for making religion the business of the synagogue. Those concerned with the management of the contemporary synagogue will recognize that in order to properly conduct its affairs, they must possess a knowledge of Judaism coupled with a commitment to its basic ideals. Possessing these attributes it

then becomes their duty and responsibility to see that the program of the synagogue is directed towards the same goal for every member.

Ministers Life Names Canadian Rep

Ministers Life and Casualty Union of Minneapolis, the only life insurance company which sells a policy for rabbis, cantors, and rabbinical students, has announced the appointment of Arthur J. Singers as its Canadian filed representative. His headquarters are in the firm's Toronto office, 30 Bloor St. W.



Singers

Singers' immediate superior is Garnet H. Donaldson, CLU, chief agent for Canada, Ministers Life and Casualty Union, Toronto.

Z'ev Kronish Launches Paper for Professionals

Z'ev Kronish, former associate editor of The National Jewish Post and Opinion has resigned to launch a new publication geared exclusively for rabbis, educators and administrators in the Jewish field.

Published twice a month, the first issue featured a special report on trends in Jewish education and an article on TV workshops for rabbis.

Aleph's Guide is located at 1123 Broadway, New York 10, N. Y. The subscription price is \$7.00 a year.

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Questions From Readers

What Is Best Procedure When Member Resigns?

What procedure do you follow after a congregation receives a letter of resignation? Does it go to the retention committee, the president or the treasurer before the board acts?

RABBI GERALD RAISKIN
San Mateo, Calif.

Answer

There are four basic steps in the resignation procedure:

1) When a member submits a written or oral resignation it should be referred to the Membership Committee or its sub-committee on retention.

2) No matter what the reason is given (written or oral) for the resignation, a personal interview should be undertaken by a member of the committee. Before undertaking the contact, the com-

mittee member should check with the temple office or treasurer to determine whether the resigning member has any unpaid financial obligation.

3) Following the exit interview, a report should be rendered giving the exact reason for the resignation and the status of the financial obligations. This report should be made part of the Membership Committee's report to the Board of the temple.

4) The Board then decides whether or not to accept the resignation and whether or not to refer any delinquency aspect over to the treasurer to pursue further.

MYRON E. SCHOEN

"Were an angel to reveal to me all the mysteries of the Torah, it would please me little, for study is more important than knowledge. Only what man achieves through effort is dear to him." —Elijah Gaon.

"A man should never be ashamed to own he has been wrong, which is but saying, in other words that he is wiser today than he was yesterday." —Alexander Pope.

Israel Should Not Build Hopes on Nixon, Kennedy Pledges

TEL AVIV (P.O.) — The highly-respected independent paper, Ha-aretz, declared that the statements by Senator John F. Kennedy and Vice President Nixon on the Middle East, show that the Jewish voters in the U.S. are of some importance.

"In the last analysis," the paper says, "there is a considerable similarity between the two statements."

While relying on the friendship of the American people towards the State of Israel, the paper recalls that this friendship has frequently failed to find adequate

expressions as the result of U.S. practical policies.

"We hope that any American administration, no matter which party is in control will understand the value and importance of Israel, and act accordingly," the paper commented.

"In the meantime — and so long as the election campaign continues — we should do well to take note of every declaration, but not to build upon it an edifice of exaggerated hopes. It would also be wise to perceive the reservations attached to the promises, and not to ignore the

expressions of an abstract idealism which does not rest on a realistic view of Middle East problems."

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Nigerian Celebration

Loses Out To Yom Kippur

TEL AVIV (P.O.) — Because the Nigerian Independence Day celebrations coincide with Yom Kippur, Golda Meir, who will represent Israel on the occasion, will reach Nigeria three days earlier and not take part in the actual ceremony.

From Lagos, Mrs. Meir will fly to New York to head the Israeli delegation at the United Nations.

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WHAT FOODS THESE MORSELS BE

Right Around The Corner Are Split T Formations And Yomtov Recipes

By SARAH LIEBER

Time to start collecting those yomtov recipes. Rosh Hashona is less than two weeks away. You can do some of the baking ahead of time, because some cakes, and candies keep very well.



Sarah

for a long time.

Traditional dishes for the holiday also are made in round shapes in many lands, to symbolize the hope for a well-rounded year to come. And of course, many of us will be receiving

guests during the yomtov season, and will be happy to have traditional and new goodies to serve.

DUTCH HONEY CAKE

- ½ cup dark brown sugar packed
- 1 egg
- ½ cup honey
- 3 tbsps. molasses
- 1 tsp. baking soda
- ½ tsp. double acting baking powder
- ¼ tsp. ground pepper
- ¼ tsp. allspice
- ¼ tsp. nutmeg
- ½ tsp. cinnamon
- 2 tbsps. butter or margarine, melted
- 1½ cups sifted flour

Beat the egg with the sugar in a large bowl. Add honey and molasses. Blend. Dilute the baking soda in a small amount of water and add to the mixture along with melted butter or margarine

and spices. Beat well. Add flour very gradually. Blend. Pour batter into a well greased loaf pan, two-thirds full. Bake 30 minutes at 350 degrees or until a knife inserted in the center of the loaf comes out clean. Cool for five minutes before removing to a wire rack to cool. Place in pan and cover with plastic film or aluminum foil to keep. Or wrap after cooling and freeze.

ORANGE HONEY SHORTCAKE

- 2 cups flour
- 4 tps. double acting baking powder
- ½ tsp. salt
- 1 tbsps. honey
- 1 egg
- ¾ cup cream
- ¼ cup butter
- 4 cups orange sections

Have butter at room temperature. Mix dry ingredients and sift twice. Work in butter with

fingertips. Add egg beaten with the cream. Toss on waxed paper. Pat into shape. Cover with another sheet of waxed paper. Roll out to about one-fourth inch thickness. Bake on buttered sheet 12 to 18 minutes or until lightly browned. Split while warm and place orange sections between layers and on top. Serve with honey orange sauce or cream.

HONEY ORANGE SAUCE

- ½ cup orange juice
 - ½ cup honey
- Blend thoroughly. Pour over warm cake.

HONEY SQUARES

- 3 cups honey
- ¼ cup butter or margarine about 3 cups all-purpose flour
- 2 tps. double acting baking powder
- 1½ tps. baking soda
- ¼ lb. almonds, blanched and shredded
- 2 oz. chopped citron
- 1 cup sugar
- 1½ tps. mixed spices (cinnamon, cloves, nutmeg and allspice)
- 2 tbsps. brandy
- 2 tbsps water, wine or rum

Heat honey slightly in a large saucepan. Add butter or margarine and melt. Sift flour and baking powder and soda. Add gradually to mixture. Dough should be sticky to the touch. Add almonds, citron, spices and brandy, wine, rum or water. Allow to ripen 24 hours. Roll out dough between two sheets of waxed paper and spread it to one-fourth inch thickness in shallow greased pans. Bake 20 to 25 minutes at 350 degrees. Cut into squares and frost if desired. Keeps for weeks in a cool place, or may be frozen.

VIENNESE HONEY COOKIES

- 3 eggs
- 1¼ cups sugar



KOSHER-PARVE

- ¾ cup honey
- 4 cups flour
- 1 tsp. cinnamon
- ¼ tsp. baking soda

Beat the eggs until very light. Add the sugar gradually, beating after each addition. Beat in honey gradually. Sift dry ingredients together and add. Blend well. Drop by teaspoonfuls on a paper lined cookie sheet. Bake 15 minutes at 300 degrees. Do not brown. Invert on cooling rack and remove paper. Cool before storing.

MANDELBROT

- 1 cup oil
- 1 cup sugar
- 4 eggs
- 4 cups flour
- 1 tsp. salt
- 3 tps. baking powder
- ¼ tsp. baking soda
- 1 cup almonds, coarsely chopped
- 2 tps. vanilla
- 1 tsp. almond extract

Beat the egg, oil and sugar together until blended. Add flavorings. Gradually add dry ingredients which have been sifted together. Add nuts. Knead until a compact dough is formed, using a floured pastry cloth or waxed paper. Form into four large rolls and place close together on a lightly oiled cookie sheet. Bake 30 to 35 minutes at 350 degrees. Remove from oven and slice diagonally. Return to oven to toast. Keeps well after cooling. Note: you may vary this recipe with the addition of candied fruits, chocolate morsels and so on.

A WORD TO THE WIVES

When baking with honey, remember that this natural sweetener varies in thickness, and absorbency. That is why the amounts of flour used may vary. No recipe can give you the exact amount. Add dry ingredients gradually and blend well. If needed, add more flour.

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I THINK AS I PLEASE

THE AMERICANS FLOCK TO VIBRANT ISRAEL--DEAD

By CARL ALPERT

HAIFA—A bold headline in the Hebrew press here not long ago caught the eye of most readers: "Mass Immigration to Israel from U. S. Planned." But the lines that followed immediately



Alpert

made it clear that the reference was to an immigration of the dead—a program to transfer the remains of many American Jews from cemeteries in the United States to cemeteries in Israel.

The plan has two aspects: disinterment of bodies long since buried, and immediate burial in Israel for persons just deceased. Special arrangements would be made with El Al for quick shipment of the bodies.

The enterprising morticians who have been discussing these plans with officials here have an alternative plan—presumably for those families with ambivalent attitudes toward "immigration" to Israel even in death. For these, normal burial would take place in America—but an appropriate headstone could also be erected on a cemetery plot in Israel, thus assuring at least token representation in the Holy Land.

THE SUBJECT is not a pleasant one. Neither is it a matter to be dismissed with a light jest. The last earthly resting place of man's mortal remains is a serious matter. It is subject to deeply emotional feelings. There is no doubt that to a very large number of people burial in Israel has a sentimental significance which in many instances transcends simple superstition or even religious belief.

The sad tragedy in most of these cases is that even though the individual may desire that his eternal home shall be Israel, he can not bring himself, during his lifetime, to make the move. After death it is easy, because then others will make the decision for him, often at his behest.

THERE WAS a time when religious Jews used to go to Palestine to die; it was a pathetic kind of immigration, but it was an indication of moral courage which many Jews in our times do not possess.

I find it difficult to understand this preoccupation with death and Israel. If the sentimental evaluation of the Holy Land makes burial there desirable, then surely it must be equally desirable, if not better, to live there. Why wait until you are dead? Why wait until you are dying?

Come to Israel to live here—to

enjoy life here—to glory in the miracle of a nation at home.

Visitors often ask me where I was born—and I reply, "in Israel."

"But you speak a perfect American English," they exclaim. "You sound just like an American."

"Yes," I admit. "I was born in the United States—but I was re-born when I came here."

TOURISTS COME in droves; they are exalted and inspired by what they see. Very often it is far more than they had expected, even from reading all the propaganda. What a wonderful country—but when their two week itinerary is over, they go back.

They can't bring themselves to make the decision. They are creatures of habit. They follow the path of least resistance. And if they wish to rationalize, they say that despite its appeal, life in Israel is still difficult. One can not live in Israel the way one does in the United States.

PRECISELY! One does not come here to live as in the United States. The immigrant to Israel should come here to live another kind of life. He can not divest himself of all his habits and can not change all his standards, to be sure. Much that he brings with him in his spiritual baggage and in his democratic philosophy is good and of great value, but essentially he comes here to live as a Jew and as an Israeli. It involves not merely a change in geographic location, but a change in outlook as well.

Of course, that is for Jews who come here to live. The matter is much simpler for those who come here after death. They don't have great problems of adjustment—but neither do they have great satisfactions.

Georgia City Smallest In U.S. with Day School

AUGUSTA, Ga. (P-O)—Fame has come to this Georgia town as its 300 families supplied 14 students for the first class of its Jewish school. Augusta now can boast that it is the smallest Jewish community in the U.S. to support a day school. A new class will be added each year until a regulation 8-grade day school has been developed, according to present plans.

Heretofore Newport News, Va., with 500 Jewish families, has been the smallest U.S. city to have a day school.

BOOKS

STORY OF IMMIGRATION TO CANADA CALLED JEWISH HISTORICAL LITERATURE

200 YEARS OF JEWISH IMMIGRATION TO CANADA, by Joseph Kage, (JIAS, 4221 Esplanade Ave., Montreal).

The highly capable director of the Jewish Immigration Aid Services of Canada has made a permanent contribution to Jewish historical literature in this bicentenary year.



Burstein

His book in Yiddish (an English version has been prepared), covering every known fact of Jewish settlement in Canada, indicates that problems in that country were frequently similar to those in the United States—prejudice, conflict, earlier waves assisting those who came after, unwilling newcomers, changes in religion and attitudes toward labor and radicals, the parts taken by foreign governments, the search after lost relatives, aid projects, recent migrations from Hungary

and other troubled spots, and the entire apparatus of resettling the wandering tribes. There is a valuable bibliography of books, pamphlets, reports, and other documents.

THE RABBINICAL COUNCIL MANUAL OF HOLIDAY AND SABBATH SERMONS 1960, edited by A. N. Avrutick, \$6.50.

The Council continues to publish homiletic compilations that are full of meat but largely lacking in the editorial care and format to render their books properly outstanding. The officers should learn from their truly excellent bi-annual, Tradition, how to put out a good volume, in which the name of God is spelled out, "tovah" is not written, "tovoh," and such translations as one from Song of Songs—"I went down," said the Lord, "to a garden nut"—would be unthinkable.

The present collection has both lengthy addresses and simple outlines, providing for every holiday and special Sabbath of the Jewish year; and there is the

customary addendum of brief comments on every portion of the week, plus special talks for bar mitzvahs, weddings, and funerals. Of great value to other rabbis, who do not mind the obvious deficiencies.

HARPER TORCHBOOKS: The Cloister Library, \$1.45 each. "The Prophetic Faith" by Martin Buber, first published in 1949, contains his astute essays on the God idea in the Bible. As always he steers a middle critical course, and joins the ancient Hebrews in the surety that when a prophet is needed for His people, God will provide one. "The Great Roman-Jewish War," by Josephus, is printed in six-point type, fairly readable nevertheless.

The translation is Whiston's, revised by Margoliouth, and edited by Wm. R. Farmer, who supplied introduction and bibliography. Genealogies and index are complete. Unfortunately the editor has appended the Christological paragraphs obviously introduced into the Slavic version; he should have ignored these interpolations completely.

ABRAHAM BURSTEIN

16-Year-Old Tel Avivian Becomes A Confirmed Kibbutznik, Then Beatnik

JERUSALEM (P-O)—The Jerusalem Post relays this one about a well-to-do family in Tel Aviv, where good table manners and other amenities of civilization are considered important.

The family was entirely pleased when its 16-year-old daughter departed for a work camp on a kibbutz this summer. She would do her bit, they said sagely over their quiet dinner, she would mix with all kinds of people, she would learn to rough it a little. Excellent.

The girl enjoyed herself thoroughly, did a lot of hard work and came back enthusiastic. But she looked critically at her mother's carefully laid out table. (They do not use a plastic cover even when they haven't got guests.)

"Why don't we have a kol-bo in the middle of the table, like in the kibbutz," she suggested. "It's a wonderful thing. You scrape everything that's left on your plate into the kol-bo, and then you can use the same plates for dessert and it saves a lot of washing up."

After a hasty consultation with her husband, the mother arranged to let the girl go on a trip to Paris with a group of other kids, as a kind of antidote to kibbutz life.

She now has her daughter back from Paris dressed as a beatnik, with a large pair of black eyes painted into her face. They are thinking of just keeping her at home a bit longer.

Nahariya To Ply Between Israel and West Coast

LOS ANGELES (P-O)—A monthly service between Israel and the west coast was inaugurated here with the arrival of the Nahariya. The Israeli ship will stop at San Francisco, Portland, Seattle and Vancouver.



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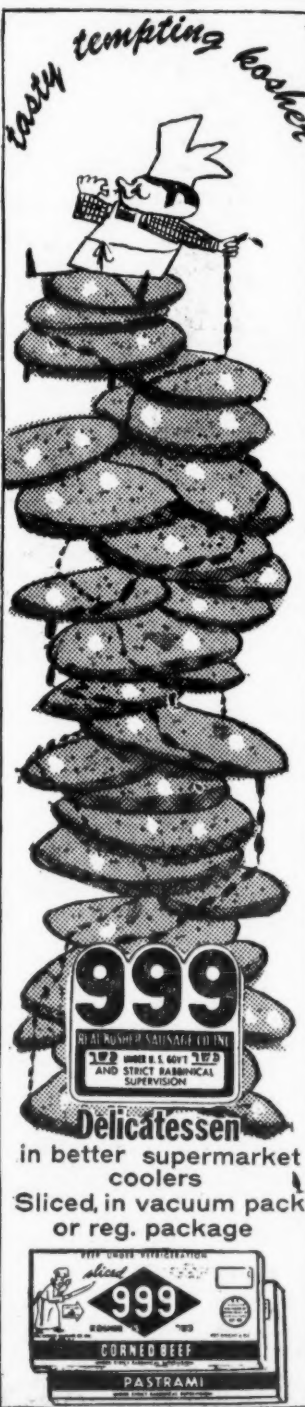
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'Before You Go' Readable But Shallow

BEFORE YOU GO, By Jerome Weidman, N. Y., (Random House) 437 pp., \$4.95.

By SHAMAI KANTER

Add Jerome Weidman's latest to that mountainous pile of novels about New York's Lower East Side: "That small island within an island, that strip of congested, steaming, multilingual pavement (which) occupies an absolutely unique place in our American culture . . . the breeding ground

from which have sprung some of the most distinguished leaders in every walk of American life."

FAR FROM the vein of tender nostalgia, so richly mined these days by Harry Golden, it tells the story of Benjamin Franklin Ivey, opportunistic leader of men, who rises from associate director of an East Side Settlement House, to publicity director of a controversial New Deal Public power project, to omnipotent assistant to the President of the United States: a course parallel to the career, if not the character of Harry Hopkins.

Ivey's rise is closely connected with the lives and deaths of the Sarno family. Only they, it seems can perform the weird Italian folk cure that can revive him from the paralysis he suffers from at times of crisis. Both Sarno daughters love him: Celia commits suicide just before marrying him; Julie's love turns to hatred after her sister's death.

MR. WEIDMAN generates a good deal of suspense as he follows the disasters in the wake of a Great Man for whom almost any means is justified, but sometimes his attempt to connect private lives with public issues (something that French novels of ideas handle well) can get mechanical. Here is a sample of Mr. Weidman integrating the personal lives of his characters with the agonies of America in the depression: "You're living in a moment of history. There's never been anything like this. What's happening now, this instant, will change the course of the world as surely as— . . . all at once Ben was holding her close, and she could hear his heart and feel

his lips and she was crying quietly . . ."

There are other things one might complain about too. Why does Mrs. Sarno, a Milanese Italian immigrant, talk just like Sam Levenson's mamma? Weidman contends that "there is something distinctly Jewish about New York speech," but this fails to convince me. And when Mr. Sarno asks his wife, "What can a man like that want from people like us?" is it possible that she, unlike most mothers, would be unable to tell him.

Nevertheless this is a successful novel on the most basic level of narration, the question that absorbs the hair-dryer or ham-mock reader: What will happen next? Will Julie Sarno find out the truth about her sister's death? Will she consent to cure Ben Ivey (yes, he is nicknamed "poison") of his latest trance? Will Ben complete his secret mission and help the Allies win the second World War? Will Weidman pass up a chance for what the Israelis call a "Heppy-ent"? You should live so long.

Men Finally Excel Women In Something

JERUSALEM (P.O.)—The Israeli male can expect to live longer than the American male, but the Israeli female doesn't fare so well.

Statistics released by the National Insurance Institute show that the average life span of a man in Israel is 70.2 years compared with 66.6 in the U.S. and 67.3 in Britain. The woman in Israel has a life expectancy of 72.3 years as compared with 72.7 in the U.S. and 72.4 in Britain.

Why Dont Jews Have Missionaries?

TORONTO (P.O.)—After Elizabeth Taylor converted to Judaism, following in the footsteps of Sammy Davis Jr., and Marilyn Monroe, a rash of "jokes" came into vogue.

One of the most-often told was Elizabeth phoning Marilyn on Friday afternoon and asking: "Darling, I've got some unexpected Sabbath guests arriving soon. Can you please give me your recipe for gefilte fish?"

These stories in themselves are unimportant. What is significant is that the heavily-publicized conversions of the famed actresses and entertainer have stirred many people who had never thought about Judaism into asking curious questions.

RABBI STUART Rosenberg, of Toronto, in an article in the Toronto Star and reprinted in the Jewish Digest, said that everywhere he goes Christians are asking with great interest:

"Do Jews seek converts? If they do, how come we have never heard of Jewish missionaries?"

The simple answer, Rosenberg said, is that Jews have no missionaries and yet will accept those who sincerely desire admittance to the faith and the people of Israel.

"But what kind of religion is this?" is the usual rejoinder, the Toronto rabbi reported. "You accept converts but won't seek them out? Why so? If you have a mission you should do something about it. Someone ought to teach you the first rules of good public relations."

THESE PEOPLE would no doubt become even more confused if they were to listen in to the preliminary conversations that take place in a rabbi's study when a prospective convert, quite on his own, decides to find out more about Jewish religion.

Rosenberg reports a typical dialogue from his own experience: Prospective convert: "I have read a good deal about your faith, have known a number of Jews; indeed some of them are among my best friends. I want to study more about Judaism so I can become a Jew myself. Will you help me — and what are my chances?"

Rabbi: "If I earnestly come to feel with you that this is the right thing for you, I will surely help you. But we have to know first if you should leave your family?"

"PLEASE DO NOT misunderstand, but before I can help you convert to Judaism, it is my religious duty, as a rabbi, to dissuade you from leaving your own faith. We want Jews to be good Jews and Christians to be good Christians. Therefore, we must try to determine if you've ever tried to be a Christian before we can begin discussing the tenets of Judaism."

"Jews, living as a minority among Christians, find it arduous and challenging to maintain the unique ways of their native faith. Image, then, how difficult it would be for you, a Christian, to adopt a religion which does not conform to the majority viewpoint and which asks you to shed many of the attitudes in which you have comfortably and familiarly grown up. Are you sure you are really seeking Judaism, or are you, perhaps, running away from yourself or re-

belling against the authority of your family?"

THIS IS THE kind of exchange which helps a rabbi set the stage for a serious probing of the inner motivations of would-be converts, Rosenberg stated.

Tradition steadfastly maintains that no one may be accepted into Judaism who has not, from the first, been as honest with himself as possible.

Judaism believes that a statistical victory would not reflect the vitality or "success" of the Jewish message; a conversion is either profoundly personal and sincere, or it can be harmfully superficial.

Many who have sought conversion to Judaism told the Toronto rabbi that their curiosity and then their admiration were fostered by the very fact Jews did not seek to convert them.

THOSE WHO have turned to Rosenberg for information about Judaism generally fall into four categories:

(1) Men or women who are contemplating marriage with a Jewish partner and desire to build a religious life in which Judaism dominates.

(2) Liberals who have been schooled in democracy and seek to carry over its teachings into the religious field. These people are attracted to a way of life which holds on to its own uniqueness without seeking to make others over into its image.

(3) Intellectuals who are especially interested in the Jewish emphasis upon ethical teaching and its essential underscoring of the importance of moral behavior in this world instead of speculating about life in the world to come.

(4) A minority of people who like to be in the minority. Once a Negro came to me seeking conversion. "I'm a good candidate," he said, "because I know what it means to be discriminated against. It seems to me Judaism can help make being in the minority worthwhile — really ethically significant."

DR. JAMES PARKES, well-known student of Judaism and Christianity, himself an Anglican clergyman, has said:

"Judaism is a way of life, and it converts by communicating some part of its way of life to the nations among which and within it lives. Because of this . . . the world, so to say, notices when a Jew becomes a Christian; and the convert must cease to be a Jew. But it does not notice when Jewish influence affects the political and social life of a Christian community, and the community itself does not notice that it has been in some respects converted to Judaism."

Rosenberg said this explains why most non-Jews have little awareness of the question, and only when famous people convert to Judaism do they realize that this religion, perhaps like their own, is also a conversionary faith.

"What a strange people, verily, make to set before us every contrast! It gave God to the world, and barely believes in Him . . . It has founded the hope of man in the Kingdom of Heaven, and all its wise men tell us . . . that we must occupy ourselves only about earthly things!" —Ernest Reman.

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Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you

American Friends of the Hebrew University — University House 11 E. 69th St., NYC 21, YU 8-8490.
America-Israel Cultural Foundation, 2 W 45 St., NYC 36 OK 7-4030
American Red Mogen David (Supporting Israel's Red Cross), 225 W 57th St NYC 19 PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22
Community Service Bureau of Torah Vodaath, 141 S 3 St., Brooklyn 11, New York EV 7-1065
Community Service Division, Yeshiva University 186th St & Amsterdam av NYC 33 LO 8-8400
Farband Labor Zionist Order 575 6th Ave. NYC 11, YU 9-0300
Herzlian Hebrew Teachers Institute, 314 W 91 St. NYC 24 TR 7-4885
Israel Government Tourist Office 574 5th Ave. NYC 36 CO 5-2750
Jewish National Fund 42 E 69th St. NYC 21 TR 9-9300
Kashruti Supervisors Union 205 W 14th St. AL 5-7330
National Community Relations Advisory Council, 55 W 42d St., NYC 36 LO 4-3450
National Council of Jewish Women 1 W 47th St., NYC 36 CI 6-3175
National Council of Young Israel 3 W 16 St NYC 11 WA 9-1525
Poate Agudath Israel of America, 147 W 42 st., NYC 36 BR 9-0816

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11 WA 4-7940
Synagogue Council of America, 110 W 42nd St. NYC 36, BR 9-2647
Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St. NYC 38 CO 7-8203
Union of Orthodox Jewish Congregations of America 84 5th Ave., NYC 11, AL 5-4100
United Zionist Revisionists of America, 55 W 42d St., NYC 36 PE 6-0332
Zionist Organization of America, 145 E 32nd St., NYC 16, MU 3-9201
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A New View of Shylock

JERUSALEM (P.O.) — A sympathetic production of the "Merchant of Venice" was presented at Stratford-Avon last season. Sympathetic, that is, to the sufferings of the Jew.

A critic, Nigel Dennis, in the famed British publication "Encounter" fumed against what he described as a misrepresentation of Shakespeare, touching off a sizzling debate with Jerusalem Post columnist, Shraya Shapiro. The "Merchant of Venice" was written as a comedy; Shylock is a comic character; to make Shylock a hero, because something had happened in recent years rendering anti-Semitism unbearable to the mid-20th century humanist, was false, the critic declared.

HE FURTHER complained that the producer, Michael Langham, had quite blurred Antonio's case, which is that Shylock hated the benefactor in Antonio.

"It had always been our impression that Shylock, if the text be true, had remarkable power and liberty for a persecuted man and was perfectly able to assert his rights," Dennis wrote.

The Jerusalem Post columnist commented that Dennis' thesis sounds very familiar to a student of Jewish history. "The right to live, granted to a foreigner, is proof of magnanimity. This point of view is so very human that the Zionists, who accept human nature as it is, claim that it is best for the foreigner to go back to his own country. For Shylock is a foreigner, a man with a history different from that of his neighbors. That such a clever man as he should have forgotten his true position was an unpardonable fault," Shapiro stated.

SHAPIRO SAID he cannot accept the critic's view that Shakespeare's (or any playwright's) text should be treated as a catechism. The theater is an idea, he said, and an author is called immortal if every succeeding generation can read its own thoughts into his lines.

The Jerusalem Post columnist

said that Dennis' views on the Merchant will be shared by many in England, not because the producer falsified Shakespeare, but because they are on Antonio's side. "If we were English, we might—possibly—be on Antonio's side, too. But that is beside the point," Shapiro wrote.

Shapiro said: "The point—an iconoclastic one, no doubt, for college-trained students of Shakespeare—is that his Merchant is not a portrait of a Jew at all. There were no Jews in Elizabeth's England. Shakespeare, however, wrote for a living theater, for a public who had to be interested in the play and grasp the meaning. The story of a successful outsider, who forgot himself to the extent of believing he was equal of the ruling-class, was close to the heart of the common man."

"AS AN ARTIST, and a clever and cautious man, Shakespeare did not take sides with or against his characters. It would have been too hazardous to take a contemporary example of the unapproachability of the upper social stratum for a commoner. But a story about a Jew somewhere at the other end of Europe could pass without objection. The ruling class, if it is prosperous, is wonderfully tolerant of everything except straightforward opposition."

Men find it easy to think in familiar patterns, and Shylock has certainly become a well-defined pattern of English thought—as Dennis so eloquently shows, the Jerusalem Post writer said. Patterns of thought change slowly and by dint of painful experience, he warned.

A monument in memory of RABBI BARUCH ULYCH

will be unveiled at 2:30 p.m. Sunday, Sept. 11, at the Northwest Hebrew Memorial Park in Detroit. Officiating at the service will be Rabbi Jacob E. Segal, Rabbi Shlomo Wohlgelegen and Cantor Nicholas Fennel. Rabbi Ulych died suddenly on Saturday morning, Sept. 12, 1959, while officiating at the Beth Abraham Synagogue.

People Who Hate Jews Also Against Danireans, Piraneans, Wallorians

PARIS (P.O.) — A large number of persons who told a survey that they disliked Jews did not hesitate to express dislike for three wholly imaginary groups invented for the occasion — the Danireans, the Piraneans and the Wallorians.

They felt that immigration

from Danirea, Piranea and Walloria should be restricted.

This was found in a study made of racial antagonism in the U.S. and reported in an article entitled "Race Relations and Mental Health," by Mrs. Marie Jahoda, published by UNESCO.

Mrs. Jahoda points out that

while the experiment is an amusing sidelight on racial prejudice, it shows that, in order to be expressed, racial antagonism does not require any direct knowledge of a group or individual members of a group.

The reason given in the survey by most people why they didn't like Jews was: They control industry, have all the money, are too ambitious and pushing.

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ALLOCATIONS RESTORED

There will be views pro and con on the discussions by the Jewish Agency, Inc., which will in effect restore to the Israeli political parties the \$2 million they have been receiving annually from United Jewish Appeal funds.

THIS IS A complex situation, which finds us opposing the contemplated decision even though we recognize that the Jewish Agency, Inc., was confronted with a difficult problem.

The Israel political parties, faced with the loss of this income, were planning to mount campaigns of their own in the U.S. This would have added to the already overburdened community, and would have led to considerable confusion and waste.

IT MUST BE remembered that the Israeli parties are engaged in welfare work, much of which in the U.S. is under private auspices, if not the government itself.

The new decision, which will revoke the one which would have ended allocations to the political parties with 1961, calls for allocations not directly to the parties themselves, but to their projects, such as schools and institutions, and only after a determination by the Jewish Agency officials of the worthwhileness of these projects.

THIS MAY OR may not be the wisest decision.

We think not. We believe the time has come for the American Jewish community to call on the Israeli parties to end their solicitation of funds in the U.S., after a suitable cut off period of a few years.

Our primary concern however is elsewhere.

WHY WAS NOT the American Jewish community consulted in the decision?

The Jewish Agency, Inc. is made up of 21 members, seven named by the Jewish Agency in Jerusalem, and the other 14 coopted by the original 7. Although these 14 are top Jewish leaders, their responsibility is only to themselves, and as a result, the decisions may or may not reflect the will of the U.S. Jewish community or even its leadership.

We think this is a little late in the development of U.S. Jewry for a continuation of this situation where important decisions are made—with the good of the Jewish community in mind to be sure—but without that community having a voice in reaching these decisions.

PREMATURE ACTION FATAL

The session at the convention of the Zionist Organization of America devoted to the need for a new Jewish assembly or conference to speak authoritatively for the Jews of the United States was a positive step in building the climate which is necessary before such a development can become a reality at some time in the future.

FOUR TOP MEN in the Jewish community had their say on the question. They were Rabbis Ira Eisenstein, Irving Miller and Max Nussbaum, and Label Katz.

Rabbi Nussbaum, whose experience in Germany qualifies him as an expert on unity, called for an immediate convening of an American Jewish assembly as the "next step in the conduct of Jewish affairs."

This of course is a premature move.

Let other groups put on their agenda discussion of such a unified voice for American Jewry—perhaps at this point the Council of Jewish Federations and Welfare Funds—and after wide discussion, there may evolve some demand for convening a representative group of U.S. Jewry to begin to take up the specifics of a new assembly or conference.

Such preliminary discussions will deepen the climate for the need of a unified voice. So far only the pros have been heard, and we can assume that many groups, led by the American Jewish Committee, have an opposite viewpoint to present and have a right to be heard.

In the report by the publicity office of the ZOA we are told in only one sentence of one of the speakers on the symposium—Label A. Katz. The sentence reads: "Another speaker was Label A. Katz, of New Orleans, president of B'nai B'rith."

LABEL CAN express himself quite well, and the fact that not even one view of his is presented in a four-page typewritten news account, leads one to wonder. Since Mr. Katz's organization is the strongest in the U.S. Jewish community today aren't we going to be privileged to learn what he had to say? We do not want to prejudge the report by the ZOA publicity office. It could very likely be that this report was written from advance texts and Mr. Katz's was not available.

In any event, his views on this question should be interesting, for Mr. Katz also holds a high position in the Council of Jewish Federations and Welfare Funds.

YOU GET AN idea of this need for continued discussion in the presentation by Rabbi Eisenstein of a proposal for a bi-cameral assembly, one to represent the national Jewish organizations, the other the local Jewish communities.

Then when we ask how the balance of power will be achieved, and the hundred of other questions that need to be aired, you understand more fully our position that precipitate action now is the way to destroy the idea of a unified voice for the Jewish community.

The EDITOR'S CHAIR . . .

WE ARE REPRINTING two letters on our editor's chair in our issue of July 22 when we suggested that the Jewish community needs education in the matter of equal treatment by its members and organizations of the Negro.

We were referring to a report by Nathan L. Edelstein, chairman of the governing council of the American Jewish Congress on Negro-Jewish relations. The tenor of Mr. Edelstein's report was that all is not well with Negro-Jewish relations.

He said in part:

"Another source of friction is the exclusion of prominent Negroes from Jewish country clubs which is said to be exasperating to those Negroes who expect that Jews, victims themselves, will refrain from discriminatory practices against other minorities."

The letters, which are printed below, assume that because an organization—such as a fraternity, or a country club or even a community center (not a synagogue center) calls itself Jewish, that therefore its program must have any Jewish content.

THIS IS THE principal error of their reasoning. No Negro asks to join a synagogue, because he recognizes that this is a religious institution. But a country club is purely social, and that is something else again.

We'll ask in all politeness if there is anything Jewish about a Jewish fraternity. Then we'll state in all sarcasm, that what designates a fraternity as Jewish is the fact that it: a) boycotts Hillel, b) serves bacon for breakfast, c) snubs the other Jewish students on the campus.

THE COMMUNITY center may have Jewish content in its program, and the tendency is overwhelmingly in that direction, yet so much of what it offers is little different from what is available at the Y.M.C.A.—sports and other forms of recreation, and general cultural activities. The question then is on what grounds are Negroes being barred?

Sharon Bauer Writes:

I was quite perturbed to read your comments on the subject of mixed sororities and fraternities, etc. in your July 22 issue.

Allowing a "mixed" group, especially one which is supposed to be Jewish, is like allowing non-Jews to join synagogue services. How can you possibly say that Jews do not like being discriminated against joining Christian fraternities or sororities, when the truth of the matter is that Jews never wanted to join purely Christian groups. The groups they wanted and which discriminated against them were supposed to be non-sectarian college groups—not special religious bodies—and as a non-sectarian group, they were wrong in discriminating. But where a group is purely "Jewish" or purely "Gentile," there is a very distinct difference.

Would you call a group of doctors or musicians discriminating if they refused to allow lawyers or engineers to join them professionally?

I cannot see any logic to your comments, and whoever wrote these comments is quite distorted in his thinking. When a group is organized for a special purpose—Jewish or Gentile—it has every right to insist on being a homogeneous group—and this has nothing to do with being discriminating. It is the need of the members of the group which must be met—not the desire of the masses.

The "masses" can each join their own groups—for there is a group to fit each individual's social, intellectual or religious needs.

Stanford, Conn.

Oscar Leonard Writes:

I see you revert again to the idea that Jewish fraternities and Jewish Centers and Jewish social organizations and cultural agencies must accept Negroes and non-Jews to show how liberal Jews are.

Since when does a man cease to be a liberal by failing to open his home to various and sundry?

There are many types of Jews we do not welcome into our homes—we Jews.

It does not denote prejudice.

Jewish fraternities are Jewish culturally and ideologically or should be. A member of such a fraternity may, as a private individual, fight for equal rights for all. But in his fraternity he has purely Jewish obligations. Jewish cultural organizations are established to promote

Jewish culture. No Gentile can be expected to participate in that. It is a group function for Jewish people.

Many Jewish parents expect the Jewish fraternities to help their young people on campuses to be made aware of their Jewish affiliations, to promote Jewish survival.

You say in your concluding paragraph of the editorial to which I refer: "Looking at it in another way, have not Jewish always resented the fact that they have been unable to join non-Jewish clubs . . ." etc.

Somehow I am among those who have never resented this sort of thing. I never wanted to pride myself of being accepted into such clubs.

How soon are you going to insist that the B'nai B'rith open its membership to non-Jews? Doesn't non-acceptance spell discrimination?

Strange as it may seem to you I never felt frustrated when I lived in St. Louis, when my friend Leke E. Heart, head of the Knights of Columbus, failed to invite me to join. Nor did he expect me to invite him to join the B'nai B'rith.

My dear Mr. Editor, lets grow up and not show off how much more liberal we can be then all other normal adults who know that America, and the World, is made up of groups and such groups have a right to join together for various sundry reasons.

Harmon on Hudson, N. Y.

MISS BAUER asks whether a group of doctors or musicians would be discriminating if they barred lawyers or engineers. But this is not by any means an accurate analogy. The Negroes on campus who are kept out of fraternities are precisely the same as the whites on campus—college students, some athletes, some scholars, some who dress better than the whites, some who are more cultured. They are barred not because they do not meet the standards of the fraternities—but because they are colored.

Miss Bauer of course is entirely unfamiliar with the campus when she says that Jews did not want to join non-Jewish fraternities. They did want to, and they did join. That was in the days before the Jewish fraternities were formed. Only a few top Jews of the campus got into the non-Jewish fraternities then, and the bulk of the Jewish kids remained unorganized.

MISS BAUER also makes much of homogeneity of the group. This is a generalization which has no application to the facts. There is often more homogeneity between the Jewish college fraternities and the non-Jewish college fraternities than there is between the Jewish college fraternities and other Jewish groups or other Jews. And this is true even if you use for a test Judaism, or Jewish culture.

Often the Jew has to make a choice, and the alternatives or the fact of the choosing are not something he brought about. And it is possible that the Negro question may confront the so-called Jewish social groups with the need of incorporating some religious practices into their programs. This is something our rabbis and our heritage have insisted that we do—but all in vain. Now we may come to that point because the society in which we live prescribes it.

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FRIDAY, SEPT. 5, 1960

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'Quarantine Treatment' Dead, Reader Supports Direct Action

Editor Jewish POST and OPINION
It is most unfortunate that my recent letter taking exception to Dr. S. Andhil Fineberg's advocacy of "quarantine treatment" for George Lincoln Rockwell and other bigots (P.O. Aug. 12), has brought forth from him charges of "mud slinging" (P.O. Aug. 26).
ALTHOUGH I have the highest regard for Dr. Fineberg personally and am well aware of his record as national chaplain of the Jewish War Veterans of the U.S.A., it certainly is undignified of him to engage in a personal feud with me if the welfare of the Jewish community is truly a prime concern to him.

To put the issue at rest for all time, I refer Dr. Fineberg to the transcribed comments of Mr. Lucas, general counsel of The American Jewish Committee, before Mr. Justice Henry Epstein in Supreme Court, New York County on Aug. 24, 1960. On that day, in a proceeding brought by The American Civil Liberties Union to compel the Parks Commissioner of the City of New York to issue a speaking permit to Rockwell, Mr. Lucas, in his argument as amicus curiae on behalf of the American Jewish Committee, adopted substantially the position of the Jewish War Veterans and opposed the granting of a permit, because of the threat that Rockwell poses.

EITHER THE American Jewish Committee is speaking out of both sides of its mouth or there has been a complete breakdown of communication between the public relations counsel and the general counsel of that organization. More likely, the Committee is seeking to get on the bandwagon of a program of action, which has gained popular appeal in the ranks of the Jewish community and was initiated solely and unilaterally by the Jewish War Veterans.

The National Community Relations Advisory Council may have at one time entertained

ideas similar to Dr. Fineberg's, even up to the time of the American Jewish Committee's famous walkout, but all its component organizations now wish to be identified with JWV's position on Rockwell.

Dr. Fineberg to the contrary, the "quarantine treatment" policy of "do nothing" with respect to anti-Semites is dead. Let us not confuse the mountain with the "andhil".

ELEAZER S. GOLDSTEIN
Brooklyn, N. Y.

Oldtimer Knew Moses Family

Editor Jewish POST and OPINION
I read your Aug. 28 issue at the Jewish Center in New Haven. On page 3 there was an article about a New York judge who ordered a "Nazi youth" to write about three American Jews — one of whom was Robert Moses.
I am an old New Havener, member of the Center's golden age club. I knew the Moses family when mama Moses ran a little dry goods store on Congress Ave., on the edge of the Jewish ghetto, known as Oak street — near to Mrs. Levy and Sons. The Moses family were members of Mishkan Israel congregation. I remember when Robert and his brothers had their bar mitzva in the old temple.

You might be interested to know that when Robert ran for governor of New York he, or his manager, asked for "proof" that Robert was Jewish — and I was asked for a statement of what I knew of the family.

ISRAEL GOLDSTEIN
New Haven, Conn.

Kosher Drive-Ins Over U.S. Needed

Editor Jewish POST and OPINION
I would like to comment on the article, "Untapped Market for Kosher Foods Seen," which appeared in the issue of Friday, Aug. 26.

MR. LEONARD PINES, president of Hebrew National Kosher Meat Specialties, I feel is right when he says kosher meats is an untapped market.

What our country needs desperately are attractive juice bars with kosher foods, also kosher drive-ins and ranch houses (short order places) where prices are in line with non-kosher places.

I FEEL CERTAIN that if our teenagers who eat kosher at home had attractive kosher outlets to take their dates to, they would become more conscious of their Jewishness, more of them, on marrying, will keep kosher homes, and maybe even less intermarriage would result.

Many will say that if one really wants to observe dietary laws he will do so. That is true, but it certainly is not the practical approach. If it were, that same reasoning could apply in the area, of say, day schools and yeshivas. Why build them? It is mandatory that we provide the necessary means for observing the dietary laws as for teaching Judaism.

MRS. SAM HARRIS
Louisville, Ky.

"Aristotle justifies slavery with the argument that masters require leisure. Sacred Scriptures, on the other hand, ordains leisure . . . that Sabbath, the day of rest, may be enjoyed by all who work during the week." — Moritz Lazarus.

Helping Others To Help Themselves First Rung

Editor Jewish POST and OPINION
You made mention of Maimonides and his "seven steps in giving to others." You also mentioned the "highest rung." Sic.

I am sure that you made the quotation without having had a proper chance to behold the source. The specific book is Zeraim. The folio "Laws of the gifts to the Poor," Chapter 10. Law 7.

"There are eight degrees in Tzedakah. Each of these degrees is higher than the other. The highest degree, (there is none higher) he who strengthens the hand of the Israelite who was impoverished, and he gives him a grant or a loan; or he sets up with him a partnership; or he

finds for him work in order to strengthen his hand (financial condition), until he (the poor man) will not any more have to ask of other beings, and concerning such action it is written in the scriptures: "And you shall strengthen with it the stranger and the citizen, and he shall live with you, that is to say, in paraphrase, strengthen him that he not fall financially and he become needy."

In Law 8, Maimonides makes mention of the charity which you brought to the fore, but this is the second step . . .

RAEBI JACK M. GNIWESCH
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Roughneck Israeli Oilmen Seek Elusive Black Gold

By PHILIP GILLON
Israel Feature Service

There is no return to the excitement and high-pressure gaiety of those exultant months after September, 1955, when everybody dreamed of riding in solid gold Cadillacs over a field as rich as Kuwait. Missing also are the lanky Texans talking in their incomprehensible drawls to the puzzled Israelis.

Improvements in techniques for de-salting existing wells, and new strikes, however, have increased production by 50 per cent, and there are possibilities of the field extending much further north. So Heletz is today a more jubilant camp than it has been for many years.

THE CAMP consists of a number of repainted wooden bungalows on the slopes of the hill close to the point where the first gusher went up. There are offices, stores, laboratories, huts and a restaurant.

Generally 30 men sleep overnight in the camp, but most of the personnel live in Ashkelon, Sderot, Tel Aviv and use the sleeping accommodations only when the needs of work demand it. The company is particularly keen that employees should move to nearby Ashkelon and has assisted them with loans to buy houses in the town, where one entire block in the new Shikun Shimshon is occupied by Heletz men.

The Lapidot engineer in charge of Heletz, maintains that the new strikes at 25 and 26 are not flukes.

WHERE TO sink boreholes is only decided after consultation with geologists and geo-physicists. Somewhere under the ground, oil, which is lighter than water, concentrates in what is called an anti-cline, approximating to the crest of a hill.

The problem is to find underground strata which are the same as those in which oil has been discovered.

First the geologists examine the surface stones and select a likely spot. Then the geo-physicists sink several narrow-gauge holes, without casings, to a depth of 300 feet. They then put down dynamite and cause underground explosions. These function like very small earthquakes.

Waves are sent both upward and downward through the layers of rock from which they "echo" back. Geo-phones pick up these waves and the experts then proceed to decode them and to work out the rock formations underground.

THE SOUTHERN limit of the field has still to be determined. At Heletz 25 two layers of oil were found; these may just overlap at that point or each layer may extend some distance without the other. There are many problems to determine before

they know the full extent and wealth of Heletz.

After the site for a borehole has been chosen the drilling crews take over. The original American experts who brought so much color to life in Ashkelon have all gone, but recently a new American drilling superintendent was engaged because the company was undertaking new and difficult drilling problems.

THE DRILLING crews work two shifts, each of 12 hours, 10 days at a stretch, followed by five days of rest. Apart from their wages they get incentive bonuses calculated according to the speed they drill. During their 10-day shifts, most of the drillers sleep in the camps where they receive free rations. The work is heavy and most of the drillers are young men (a good number of them are bachelors) who do not mind rugged labor.

At Heletz, Ephraim Gerry is running the field laboratory. Few Israelis apart from the country's leaders have had their photographs displayed around the world as Gerry has. He was the original "rough-neck" in the pictures taken of the first strike almost five years ago. In this picture he is shown naked to the waist, covered with oil, his spectacles shining happily as he and an American colleague roar with triumphant laughter.

Gerry had come to oil via the kibbutz and the army: When

FEVER STRIKES DRILLERS AS OIL LAYER CONFIRMED

TEL AVIV (P.O.)—The possibility of future large-scale strikes of oil-bearing wells in Israel was greatly enhanced as Negba III, near here brought in sand-bearing oil.

GEOLOGISTS here however told The Jerusalem Post that the oil find at Negba III is "the most significant discovery since oil was first struck in the country."

The find at Negba III bears out a 1958 UN report to the effect that "the entire coastal plain concealed a subterranean depression suitable for the accumulation of hydrocarbon deposits."

RIGS ARE being erected in many spots in the coastal plain, and great activity can be seen in the area.

things quieted down at Heletz he determined to qualify himself for something more interesting even than drilling. He took 10 months leave and went to Europe to study micro-paleontology.

HE ADMITS that it would take him years to graduate at a university but is hopefully toiling away with his microscope as a technician. Among the books he uses is an impressively produced Russian book, costing only \$19 (a quarter of the cost of an American book). It is so lavishly illustrated that he can manage with only the barest knowledge of the Russian alphabet.

Heletz oil is heavier than other oils bought by Israel abroad, which means that it carries less petrol and more diesel oil. The production department has its own laboratory to test whether the oil is up to standard.

WHILE ALL this is impressive, the \$64,000 question is whether we should go on to Lilienblum Street to borrow money at 100 per cent interest in order to invest it in oil shares.

Mr. Tson, the Lapidot engineer, smiles evasively at the question and does not commit himself.

"We've got two 'wildcats' at the moment," he says, "building the road through the desert near Nitsana was itself quite a problem. We also had to carry water. These are absolute 'wildcats' — but if we strike it lucky there, yes, that would be quite a thing."

Bond Drive Confab To Open Fall Sale

WASHINGTON, D.C. (P.O.)—Opening guns in 1960 fall campaign of Israel bonds will be fired here at the tenth anniversary national economic planning conference for Israel. The three-day meeting, set for Sept. 16-18, will hear Levi Eshkol, Israel finance minister, Ambassador Avraham Harman, and Dr. Abba Hillel Silver. A total of 600 delegates are expected.

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